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ABSTRACT

As part of a thrust to increase multiculturalism in the curriculum, Concordia-St. Paul faculty applied for summer sojourn grants, provided by the Bush Foundation. The rationale for the sojourn was that "change in faculty will affect change in the curriculum and in students" (Wentzel 1990). Sixteen faculty members who participated in a Mexican sojourn were interviewed twice: (1) at predeparture, and (2) at post-sojourn. The pre-departure questionnaire probed participants' intercultural definitions and applications, reasons for participating, expected personal, family and professional impacts, expectations/concerns for the sojourn itself and for Mexican culture, assessments of the meaning of intercultural effectiveness, important intercultural communication skills, and awareness of change. The follow-up questionnaire asked for intercultural definitions, goal accomplishment, personal, family and professional impacts, descriptions of experiences and Mexican culture, evaluations of the effectiveness of intercultural encounters, factors that contributed to learning, and recommendations for future sojourn experiences. Interviews resulted in 327 pages of transcripts, examined by applying a Symbolic Interactionist perspective to discover meanings and identify common themes. Pre-departure results suggest that participants' perceptions of the quality of previous experience abroad may be an important link to expectations. In post-sojourn interviews, 100% of participants attributed personal change to their participation. (Interview questions and coding sheet are appended.) (Author/TB)

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EATING IGUANA: A QUALITATIVE ANALYSIS OF FACULTY EXPECTATIONS AND ASSESSMENTS OF A MEXICAN SOJOURN

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ABSTRACT

EATING IGUANA: A QUALITATIVE ANALYSIS OF FACULTY EXPECTATIONS AND ASSESSMENTS OF A MEXICAN SOJOURN

Sixteen faculty members at a midwestern college who participated in a Mexican sojourn were interviewed twice: 1) predeparture: and 2) post-sojourn. The pre-departure questionnaire probed participants' intercultural definitions and applications, reasons for participating, expected personal, family, and professional impacts, expectations/concerns for the sojourn itself and for Mexican culture, assessments of the meaning of intercultural effectiveness, important inter-cultural communication skills, and awareness of change. The follow-up questionnaire asked for intercultural definitions, goal accomplishment, personal, family and professional impacts, descriptions of experiences and Mexican culture, evaluations of the effectiveness of intercultural encounters, factors that contributed to learning, and recommendations for future sojourn experiences. Interviews resulted in 327 pages of transcripts, examined by applying a Symbolic Interactionist perspective to discover meanings and identify common themes. Pre-departure results suggest that participants' perceptions of the quality of previous experience abroad may be an important link to expectations. In post-sojourn interviews, 100% of participants attributed personal change to their participation.

> In Honduras three out of five children before they reach the age of five will be dead. You can hear that statistic and until you are there among those families and you see weakened children and bloated stomachs and families four or five generations living in a house made out of corn stalks that they gathered from a field after a harvest -- you don't truly understand that.
>
> Interviewer: How do you cope with it yourself when you see that -- that incredible poverty? How do you --
>
> I'm a bawl bag. I cry about it. Just thinking about it brings tears to my eyes. So that's my first reaction. My next reaction is to try to embrace some children (03A, Concordia-St. Paul faculty sojourn participant).

A first-hand experience in a non-native culture can powerfully impact perceptions, attitudes, and even some behaviors. Educators have long valued the importance of study abroad, also known as a sojourn experience, for stimulating a number of desired outcomes. Not all sojourners are, however, equally successful, prompting a search for explanations of differences. A number of theorists have suggested that expectations strongly influence the kind of experience a sojourner has, and speculate that a link exists between expectations and sojourner characteristics. In a recent study, Martin and Rohrlich (1991) found a relationship between students' predeparture concerns (expectations) and gender, prior travel experience, and number of previous moves. These findings provide impetus for continued study of the relationship between expectations and sojourner characteristics, as well as their impact on outcomes. This paper discusses a qualitative study of sojourner expectations, characteristics, and outcome assessments. Background, methodology, and findings for expectations and outcomes are presented.

BACKGROUND

Rationale for Sojourns

As part of a thrust to increase multiculturalism in the curriculum, Concordia faculty applied for summer sojourn grants, provided by the Bush

Foundation. The rationale for the sojourns, was that "change in faculty will affect change in the curriculum and in students." (Wentzel, 1990). Concordia has a high faculty retention rate, with close to half of the faculty having served at Concordia 10 years or longer. This high retention rate provides one explanation of why the school was willing to invest in its faculty in order to bring about change in the curriculum.

Theoretical Perspective

As stated previously, expectations theoretically exert a strong influence on the effectiveness of the sojourn experience. Expectations can be viewed as meanings that one assigns to an experience. Meanings are "Linguistic categories that make up the participants' view of reality and with which they define their 'own and others' actions" (Lofland and Lofland, 1984, p. 71).

A Symbolic Interactionist perspective is an appropriate choice when meaning is the unit of analysis, because it focuses on the meaning that subjects create for situations. According to Symbolic Interactionism, subjects act toward others on the basis of their meaning (in this case, an expectation to outcome link). These meanings are constructed through social interaction and shared through symbols. It is possible to examine meaning by examining use of symbols (language). New experiences can change meanings which are "handed in, and modified through, an interpretive process used by the person in dealing with things he or she encounters" (Larossa and Reitzes, 1991, p. 21).

Applying a Symbolic Interactionist perspective to sojourner's expectations can be done by focusing on the meaning that subjects create for the experience prior to the sojourn. Re-focusing after the sojourn can examine any modifications in interpretations for the experience. An attempt to establish the sojourner expectations and sojourner characteristics link can be examined by asking participants about what meaning they have

for/abscribe to previous intercultural encounters.

METHODOLOGY

Sample

The sample consisted of sixteen full-time faculty members at Concordia College-St. Paul who participated in a summer sojourn in Mexico during either June 1991 (10 days) or 1992 (16 days). All participants who applied were accepted. Faculty represented a variety of academic disciplines: education, art, economics, English, science, business, history, political science, communication, music, and physical education. Four were administrators with twelve males and four females, ranging in age from 38-62.

Questionnaire Development

Sojourn participants were interviewed twice: 1) prior to departure; and 2) shortly after their return from Mexico. The pre-departure questionnaire probed participants' intercultural definitions and applications, reasons for participating (emphasizing expected goals and outcome), expected personal, family and professional impacts, expectations/concerns for the sojourn itself and for Mexican culture, assessments of the meaning of intercultural effectiveness, important inter-cultural communication skills, and awareness of change. (Appendix A). The follow-up questionnaire asked for intercultural definitions, goal accomplishment, personal, family, and professional impacts, descriptions of experiences and Mexican culture, evaluations of the effectiveness of their intercultural encounters, factors that contributed to learning, and recommendations for future sojourn experiences (Appendix B).

As an aid to examining how participants make sense of their experience, questions were open-ended and mostly descriptive. Experience questions were included as were a couple of hypothetical interaction questions (Spradley,

1979, pp. 88-90). Questions were longer in order to lengthen responses. Respondents were also cast in the role of co-investigators by asking what questions they would ask if they were doing the study.

Interviews

Participants were first contacted by a letter explaining the purpose of the study and asking if they would consent to an interview. All agreed, and the interviews took place in participants' school offices. Interviews were recorded both by notes and by a tape recorder, and ranged in length from 25 to 100 minutes. All interviews were transcribed, producing 117 pages of transcripts for pre-departure interviews and 210 pages for follow-up interviews, for a total of 327 pages.

Data Analysis

Data analysis consisted of examining participants' statements in order to discover their meanings and to identify common themes. Results for pre-departure and post-sojourn interviews are presented separately.

PRE-DEPARTURE INTERVIEWS

Intercultural Definitions

Participants were first asked how they defined an intercultural experience. They were then asked to use their definition to identify intercultural experiences they had had, and probed for feelings about these experiences. Participants who identified previous intercultural experiences where they had lived among or worked closely with natives in a culture other than their own gave accounts richer in detail and in emotion than those who had not. These interviews were also the longest in length. Additionally, differences emerged in participant's definitions. For purposes of this analysis of definitions, some comparisons are made across three categories:

1) those who had an in-depth intercultural experience abroad; 2) those with previous intercultural experience abroad; and 3) those whose intercultural experiences were within their native culture. These classifications are further discussed below. One comparison between genders is also noted.

Intercultural Experience Definitions

Two coders placed interview responses into the following categories: 1) identification of previous in-depth intercultural experience (N=6); 2) element of sharing included in definition (N=9); 3) identification of inter-cultural experience in U.S. (N=12); and 4) identification of intercultural experience abroad (N=13) (Appendix C). A key definitional component 55% of participants offered was that of sharing back and forth, of not only taking something from a culture, but of bringing something to it, essentially a two-way process. Some spoke of "blending...bringing together" (07A), "reflecting each other, interpenetration" (04). As might be expected of academics, approximately 25% started their definition with a translation of the Latin root "between cultures". However, if not expanded beyond this translation, or if they didn't speak of give and take in describing their experiences, definitions were not coded as containing sharing. All (100%) of the group with in-depth experience abroad included the element of sharing, as did 38% of those with experience abroad. None of the definitions of those who lacked experience abroad were coded as identifying sharing between cultures. One person in this category seemed to view culture as a barrier, as he said he would "probably not be too sure if my culture gets in the way of this" (06). The percentage of agreement between two coders was 100%.

In addition to the 2-way exchange process, other definitions included recognizing differences without making judgments, changing or moderating opinions about culture, promoting better awareness and understanding, and learning and appreciating how others live.

Labeling Experiences

When participants used their definitions to identify previous intercultural experiences, two major divisions emerged: 1) experiences in non-native cultures (travel abroad); and 2) intercultural experiences within one's native culture. Experiences identified in non-native cultures can be subdivided into those with personal in-depth interactions or relationships, and those which were identified as more "touristy".

> (recalling experience on the Isthmus of Lost Souls, Panama) I was given a humanitarian project working with a local community simply asking them what their needs are and trying to fit what my abilities are with their needs and do something for them ... I was assigned to the local chapel in which there were no pews, no pulpit, and no table for the sacrament. So they asked me if I could make these things. But it was a wonderful experience. I go to do carving because the pulpit that I designed was made out of one solid log. When it was time for the dedication of the new pulpit and pews people came from all over ... The thing around that was that I got to be with the people (03A).

> I would welcome an opportunity to live in a family setting. My view of international relations has been colored by hotel staffs. We have shifted accommodations in our personal travels to Bed and Breakfasts (08).

Within the U.S., intercultural experiences identified consisted of relationships with: citizens of foreign countries; recent immigrants; subcultures identified in different regions and in different racial/ethnic groups.

> My main intercultural experience was in _____. I taught ESL to a SouthEast Asian student who came from Vietnam (09A).

> I went to a predominantly Black institution. In one class, I was the only white person ... When I moved from the East to Kansas, I went from the Smithsonian to pick-up trucks (10A).

> I suppose that for some reason to me living in different parts of the United States has been a different culture especially when living in the south and Texas, Southwest--because that is very different from Midwestern culture. Maybe not as a different country, but it is a different cultural experience where you learn their norms and values (07A).

> I'd also have to include intracultural experiences in my definition, experiences with females, also with people who have had different social economic backgrounds (15A, a male).

Previous Experience Variable

All participants who had any (in-depth or otherwise) experiences abroad identified these as intercultural experiences. Two of the three participants who lacked foreign experiences first noted their lack of travel abroad before noting their own U.S. intercultural experiences. All of those without intercultural experiences abroad identified intercultural experiences within the U.S. However, one-third of those with foreign experience did not identify any experiences within the U.S. as intercultural. A possible interpretation is that for persons who lack intercultural experiences abroad, encounters with differences in other cultures of subcultures in the U.S. seem greater or more salient. Conversely, for some of those who have foreign experience, U.S. encounters do not, by comparison, seem as intercultural. Perhaps differences need to pass a certain threshold before they are labeled as intercultural. Persons with more foreign experience may have a higher threshold. There may also be a hierarchy or continuum of "interculturalness", with non-native (foreign) in-depth experiences ranking higher and sub-cultural experiences within a culture ranking lower. The location of the sojourn and degree of cultural similarity/dissimilarity between interactants may contribute to the sense of "interculturalness".

> "I've been to Europe two times (pause) and found a basic Western reflection (04).

Gender Differences

All of the women interviewed identified some U.S. experiences as intercultural, whereas only 66% of the men did so. It may be more typical of women to think of their own encounters as subcultural because they are part of a non-dominant culture. Women generally are rated as more empathetic and non-verbally sensitive communicators, may be more alert to differences, and make fewer assumptions about others' experiences matching their own.

Feelings

Overall, participants identified positive feelings about their intercultural experiences. Participants with in-depth foreign experience commented on the importance of developing relationships but recognized this is just a small step.

> The experiences that I have had have been very good experiences because they have not been voyeuristic and that I am really concerned about. I don't want to be 'The American Tourist' simply looking and not really experiencing these cultures (03).
>
> You have to live with people and be with the people and have them willing to accept and trust you for a real feeling of understanding to take place ... I will still always be an American and no matter how I try to be open and try to expand my world view -- there will always be ways that I have been socialized (07).

Those with the more touristy type of foreign experience also commented that they liked their experiences. However 57% of them mentioned limitations, and in some cases expressed hope for more depth in future experiences.

> The more the better, never enough (04).
>
> I haven't traveled anyplace that was a bad experience. We try to go places that are different. For my sabbatical, I'd like to live away from home. I want an immersion experience. We've even talked about retiring and living abroad (08, an individual with 8 trips abroad).

Those who only had U.S. experience all commented positively on it.

> Positive, but clouded with mystery. Never quite sure if I am understood (06).
>
> Was great. Over about 2 years, every night from 4 to 5 (09).

Implications for Measurement

The differences noted between groups, if sustained in future data gathering, have some implications for how previous intercultural experiences are measured. In their study of student expectations and student

characteristics, Martin and Rohrlich (1991) measured a variable called "previous transitional experience" in three ways: 1) number of foreign trips; 2) length of longest tip; and 3) number of times an individual changed residences. These measurements seemed appropriate for their quantitative study, and indeed did detect some differences in predeparture concerns. The initial results of this study, however, suggest that quality/depth of contact in the experience and its effect on the participant is very important. The meaning the participants give to their experiences needs to be assessed. This provides a richer, more qualitative assessment of the experience. Although increases in number and length of trips seem to increase the possibility of an in-depth quality experience, this is not automatic. One of the respondents, who worked as a military translator in Korea for 13 months, observed that length of time might be a necessary ingredient, but by itself does not guarantee an in-depth intercultural experience.

> (Speaking about training) The training was mostly language. There was some cultural training. It was 80-90% language ... There wasn't that much emphasis on culture, just some. I think the training was somewhat although not highly effective. They mostly just wanted you to do that job of just translating more than anything else. They wanted you to intercept communications of North Korean pilots through radio. They taught you everyday Korean and they taught you about the culture and that sort of thing. I think we were much more cultured than the regular troops who went over there ... they treated the Koreans, in many cases, like dirt (pause) like they were some underlinings or something. I think some of us who had the language training and the culture training (pause) did tend to treat the Koreans better. We tended to respect them a lot more and knew some of their traditions. I guess it was effective in that sense.

Thus, it seems that measuring the number of and length of previous trips abroad or number of moves misses an important dimension, the in-depth relational quality of the experience. It also fails to consider previous intercultural experiences within the U.S. and the impact they might have. Although none of the individuals interviewed reported no intercultural experiences, in some populations this might be the case. There may indeed be

differences between those with and without intercultural experiences within the U.S., as well as differences impacted by the depth of the encounters.

Expectations

Expectations are, for purposes of this report, defined as predeparture perceptions about salient aspects of the sojourn. Areas of expectations presented are: 1) reasons for participating and expected outcomes: 2) expected personal, family, and professional impact; and 3) images of the sojourn and culture, as well as concerns.

Reasons for Participating

Participants were asked their reasons for participating in the sojourn, and probed for what they expected to accomplish and to learn. There was an approximately even split between those who said they were drawn to the Mexican trip to deepen previous knowledge or exposure and those who saw it as an opportunity to experience something new.

Types of prior exposure mentioned were both vicarious experiences (i.e., reading literature, history, anthropology, conversations with friends) and actual travel in Mexico.

Expected goals/outcomes identified ranged from acquiring broad understandings to more specific ones connected with the individuals' particular academic discipline. Language skill development was also included. Some of the more global understandings identified concerned an inter-relationship between countries.

> The world is getting to be more and more global. Our standard of living impacts on other countries and not always positively. We need to make adjustments in our standard of living (09A).
>
> I want to learn about international law and formal arrangements for understanding between nations (08A).

In addition to the global focus, there was, as expected, a focus

specifically on Mexico. Many of the reasons given for studying Mexico seemed however, to be mostly U.S.-directed, justifying Mexico's importance because it affects us. For example, some understanding of Mexican culture was viewed as necessary for examining trends in the U.S.

> The future of this country is not white European (02A). (Mexico) What America will become in 200 to 300 years (04A).
>
> The Hispanic culture is going to permeate this country in the future and I would like not only to be prepared myself to work with students and understand their culture, but also to survive in this culture (15A).

Mexico's proximity to the U.S. ("close neighbor") was mentioned as making it important to study. There was also a desire to probe Mexican attitudes toward Americans and U.S. policy.

> I'd kind of like to find out what they feel about Americans in general. I know with this Persian Gulf situation they are kind of critical because they see us repaeting in Iraq and Kuwait what we've done to them, that is, going in and exploiting resources ... (Talking about the proposed free trade agreement) I know the President of Mexico is very much in favor of it and George Bush is in favor of it, but I'd just like to get a feeling of the country for that reason alone because we may well be in a great big free trade block with them and have much stronger economic relations (01A).

The U.S.-directed focus could also imply a willingness to learn from and a respect for areas of Mexican expertise. This seemed most apparent in hoped for applications to participants' academic disciplines and professional interests. These included learning about economic, political, educational, religious, and legal systems, as well as Mexican literature, music, art, history, archeology, and science.

> I'm interested in their adult educational programs focusing on recruiting and retaining adult populations. (This is an area of concern in a present administrative position for this indiviudlal, 07A).

A few participants' statements seemed to imply that Mexico should be studied and appreciated because it is interesting, historically rich, heavily populated, and important in its own right.

> ... I did a minor study while in graduate school in Native American anthropology and when you do that you cannot escape the tremendously refined culture of the Aztec and Maya and at least in the pre-Spanish conquest, Mayan civilizations in Mexico ... I want to see, to experience first hand some of the ancient prehistoric communities ... But at the same time I want to experience the current artists and craftsmen in the area, to see what influence that rich heritage has on contemporary artists and craftsmen (03).
>
> I want to know how people live. How much is religion a part of their lives? I'd like to talk to someone local -- to get their views (06).
>
> I think that we kind of underrate Mexico as Americans and we ignore it. But we focus on Canada a lot and there's only twenty million Canadians. But I think there are over 100 million Mexicans and soon to be almost our population the way the population is growing. I do think we tend to underrate that neighbor which is certainly as close as Canada, but because it is a different culture -- Hispanic culture, and a different language, we don't pay a lot of attention. So I've always wanted to find out more. I've felt that attitude maybe wasn't appropriate on the part of the Americans in general. Maybe it's something that can't be helped. You're naturally more inclined to feel more comfortable with people who share your British heritage and the language. It's very poor in Mexico too. Maybe they don't like that. (01A)

The last respondent's remarks imply a belief that in general Americans most highly value cultures that have greater similarity to their own. An emphasis on similarity may reduce feelings of uncertainty. This may help explain why many of those interviewed made U.S. directed comments. Perhaps they found it necessary to emphasize some similarities and applications in order to appease concerns and to justify the time and energy commitment they have made.

Although many of the expected outcomes mentioned were intangibles such as awareness, understandings, etc., some participants expressed a desire to produce something tangible such as a photo essay, lists of names and places for future contact, and resources for future learning. A number of people

indicated their desire to either re-establish, improve, or begin to learn Spanish. Those who already have some language skills expressed their hopes for interacting with native speakers. Those who do not yet possess the skills seemed to feel that it was important to gain some language skill before departure.

Participants typically qualified statements about how much they expected to learn or accomplish, indicating perhaps a recognition of limitations of the experience as well as the complexity of their task. Some of the qualifiers included: "Some tiny or modest improvement in my Spanish ability "(01A), "Some glimmers -- something we can understand" (07A), and "Want it to be a beginning ... To get a look, an impression" (06).

Personal Impact

When asked if they thought the experience would impact them personally, all the participants indicated that they expected some type of change. The dominant metaphors associated with the change process were those of stretching and growth -- one implying an extension, perhaps even by force, and the other a more natural incremental course.

> Some people call it separation anxiety. You don't like to leave your house. Everything is comfortable. You get kind of ingrown or in a rut if you stay around your house or Minneapolis all the time. So I just think it's a good stretching experience and it may be uncomfortable a day or two before the rip or whatever (01).
>
> I like change. I like to grow personally and professionally (09).
>
> Growing closer and sharing experience (with faculty, 10A).

In talking about the change itself, interviewees most commonly used a perceptual metaphor, usually of seeing. Some emphasized the importance of connection in bringing about change.

> I like situations where I'm reminded that the world is so much bigger than the little radius in which I operate and that I can't continue to be insular in my

perceptions (05A).

> I would like simply to understand what the contemporary artist, craftsman in Mexico in this case, is experiencing. What are they thinking? What kind of sacrifices do they have to make in order to be an artist in their society? Do they recognize the heritage that they have? I don't think I can get all of that this summer (06A).

> I want to see how poor things can be. See poverty to put my life in perspective (06A).

> Most of the value is a personal and eye-opening experience (02A).

> I know I'm going to have a different view on any number of things .. You come back with a different view of life, different values, rethink your own apriori assumptions (12A).

In addition to an altered perception or perspective, interviewees identified a revitalizing benefit to change, an "... opportunity to be excited again: (03A)

Family Impact

Family compositions represented by sojourners include: single, married with young children, married with older children, married with adult children living at home, and empty nest couples. The sojourn's strongest anticipated family impacts were identified by those with young children in the home.

> I have one young child who doesn't like my being absent even for an hour or two much less a week or more. And so that all has ramifications for the rest of the family who have to compensate while I'm gone. (03A)

One respondent, with young children, indicated that his family had not previously experienced any separations of this length.

> I have not been away that long ever. They will need to adjust (06A).

Initially sojourners were told that spouses could accompany them, but guidelines were later changed so that spouses were not allowed. Several participants expressed regret that their spouses would not share the

experience with them. "We've always done things together so it's a little negative" (10A). Others said they would miss their families but "It won't interfere like it would if there were young children in the home" (07A). Another didn't "anticipate any profound impact" (08A). One respondent without children at home said that the sojourn would "Make the impact of having different experiences. This would be positive" (09A). A single person said that her relationships were already so confused that "I don't see how it (sojourn) can make them any more so." (05A)

As a way of coping with the sojourner's absence, a number of families planned to go on vacation during that time. Some sojourners, particularly those with young children, reported a strong desire to share as much of the children, reported a strong desire to share as much of the experience as they could with their families but recognized limitations.

Question:

When she (wife) couldn't share in your experiences (pause) can you just tell me how she felt? I'm interested in the family impact of this.

> I think she felt like she was used as a support instead of as a vital part of the structure of something. I know it was a feeble attempt on my part in order to try to overcome that. But, whenever I have been out of the country, I write letters daily and do sketches, drawings, send those back to the children. When I was in Honduras I found some children who had made a wagon out of pieces of lumber that had been disgarded .. and I stopped the kids and asked them if I could make a sketch. I made some drawings of their wagon and sent that stuff back to my children so they could get some experience. And then of course I did extensive photography, slides and prints as well. All that was shared with the family many many times. I wanted to try to give them at least some impression of what the experience was like. I realize that's a real compromise still.

Question:

Do you feel frustrated out of the total experience in being able to communicate such a limited --

> I feel terribly frustrated by it ... Even if I were a star writer, I doubt that even through my writing, could I create

a situation in writing which addresses all of the sensualness of the experience. Because the olfactory information that we get is so vital. If you are standing beside a dirty child or you are embracing a stinking child -- that is such an important thing. You put that in words and you run the risk of it being misunderstood.

Of course sight is so limited if you are looking at photographs --. You don't get all the peripheral information. You don't get the sounds of the moment when you click the shutter with a camera or the sounds that accompany the odors of food being cooked over an open fire or whatever the case may be.

I feel terribly frustrated by that. I guess that's one reason why I am so glad to be an artist is that at least through my medium of expression I can try to approximate a small part of that experience. But even if that I recognize that that's quite limited as well.

I get really frustrated by that. I want to be able to take particularly my family and particularly my children -- I want them to be able to grow up without having this nationalistic attitude that I had when I was their age. My attitude was just rather blind. I have absolutely no reason to heave that attitude except that I just didn't know that anything important existed beyond my own narrow community. I'd like for my kids by the age of 16 to feel the way I now feel at the age of 46. At least I'd like them to have some the opportunity by the age of 16 to have discovered what has taken me until the age of 46 to discover.

Professional Impact

Although one participant admitted not being certain of how the experience would affect teaching, "It's hard to say. I don't teach 3rd World literature, and I'm hesitant to teach literature in translation" (05A), most participants anticipated that broad understandings and new perspectives acquired would affect their teaching. Some spoke of "generalized impacts", of "sensitizing", of a carryover to a broader base of perception" (08A); of "Being empathetic with world views" (04A). Some hoped to stimulate their students to work toward a more multicultural perspective, to "Be open to understand through dialogue" (10A). Others saw a specific application to working with Hispanics in extracurricular activities "I'd like to keep working with the Hispanic Mission Society" (07A), in administrative functions, or in the classroom. One participant saw the experience as a stringboard to future involvement in the college's global education program

where "You could have a team of four people for a quarter or semester abroad with an opportunity to merge disciplinary perspectives" (06A).

Participants spoke of plans to remedy a previously European-centered perspective and to present the contributions of Mexican culture in parallel with those of Europe. Some participants hoped to get specific information on political, economic, and educational, systems that they could convey to their classes as well as a source of new examples.

> Whenever you have more information, they (students) always benefit. When you don't have new experiences, examples dry up and feed themselves (09A).
>
> You will have a cash of stories upon which to draw. Someone says this and you say, "Aha! But in this town in Mexico they do it this way." (12A)

Sojourn and Culture Images and Concerns

When asked for images about the sojourn itself, many respondents either commented on previous experiences they saw as the most similar and used as referents, or commented on their lack of experience. Some drew from experiences in Spain, Panama and Honduras, Mexico, other "Third World countries" and the southwestern U.S. They also drew upon reports of others' experiences, either through personal interactions or readings, and made some logical deductions from information they did have.

One of the most dominant images was that of poverty.

> I've seen poverty. Beggars in the barrio. I've worked with the orphanage in Juarez. It's not a glitzy image (07A).
>
> I will find a great number of people who have needs that are not being met. Economical needs, medical needs, and so I guess my experience is that I am going to see that.
>
> As a matter of fact I want to see that ... I want to see the kids teeth rotting out by the time they're ten years old. I don't want to be simply told that this is what it is and simply have no impact that would be comparable to the impact that it would have if I honestly experienced it myself. (03A, who identified this as based on previous experience in Panama and Honduras).

> I've been conditioned to expect a very low standard of living ... This conditioning comes from people who have gone (09A).

Images of the Mexican landscape were varied in both content and in the degree of detail attributed. In some cases, they reflected an individual's disciplinary perspective.

> Sun. Sweat. Smog in Mexico City. My imaginary landscape is filled with bright sun, dustiness. Vibrant colors are slightly obscured by a dustiness in the air. There are empty landscapes and landscapes with lots of people on top of each other (05A, an English and literature professor).

> (Images of Mexico City) Expect to see suburbs built out of garbage dumps. A sinking city with tilting old cathedrals (04A, a history professor). (Images of Mexico City) My image comes from the geology of the earthquake. I want to see the damage .. (about rest of terrain). My image is it's like a desert. Don't know any other way to look. They can't have skyscrapers because the ground wouldn't hold (06A, a science professor).

People reported a positive view of the Mexican people as "warm and gracious" (07A) and that they are looking forward to interacting with them.

> I don't have a view of Mexicans as crooked or lazy. There's the same cross-section as any other nation's people (08A).

Typically, when participants reported prejudicial comments they labeled them as such. A question remains as to whether or not knowledge of these prejudices exerts influence at some level.

Many of the participants reported that they didn't expect and indeed didn't want the experience to be "touristy". They wanted to relate to people on a meaningful level, perhaps by "identifying an individual or individuals who relate to my own career with whom I could live and work" (07A). They also noted a need for an emotional component -- a need to "Feel that I really have had another cultural experience. Otherwise, it can be less real than reading about it" (05A). This sentiment was also expressed by another participant who wants a "dirtying experience".

> I want to get dirty. Again, maybe this is colored by my

> experiences in Panama and Honduras, but those experiences were dirtying experiences. It was 110 degrees when I was in Panama and I was working with chain saws in a positive sense, sitting on dirty earth, smelling horse dung, and eating Iguana (03A).

One participant, without previous experience abroad, stated that "I want to be a tourist and see things" (10A). A possible interpretation is that there are levels of experience in intercultural interactional, a developmental sequence where people pass through a tourist phase before they are ready for or want a different type of experience.

The most common reported conception of Mexican culture was that it is "greatly varied ... has a tremendous range" (02A), "is diverse" (11A) and consists of "Many cultures. Utterly complex ... Is syncretistic. A cross between Spanish and Indian" (04A). One respondent reported that she was "not sure there is a Mexican culture. It's made up of lots of subcultures" (05A).

Another interviewee noted, "The culture they have now is not the culture they have always had" (09A). Participants saw a "rich history" and "a beauty in their architecture and the beautiful ruins" (07A), a culture where "The Roman Catholic Church has played a large part" (01) and was "not always on a Holy Mission" (10A).

Many respondents perceived a dynamic spirit to Mexican culture seeing it as "Exciting. Colorful. Spirtualistic", a "Color intense experience" (03A), "Very Latin. Very aesthetic. Very emotional" (04A), "Taking celebrations seriously" (08A), and "Proud" (01).

> Side by side with the dynamic spirit was identification of "Poverty, brutalization. A story of exploitation. Rigid class structure" (04A), "Lower SES" ... A high degree of inflation" (10A), and "Struggles" (07A, 09A).
>
> Some comments such as "Things are slower. More at ease ... Slow down so they feel more comfortable" (06A), and "Sombreros."
>
> Dancing. Making things with hands" (09A) reflect more apparent stereotypes. One respondent mentioned that he didn't have any stereotypes and then proceeded to apply them.

> Not a stereotype to void. Colored by time in Texas .. Expecting church to have more significant part in the lives of the people. Typical Catholic frame of reference (08A).

Participants voiced concerns about: the structure and length of the sojourn, relationships with natives and within the faculty group, physical conditions and illness, safety, and breaking cultural norms.

Frequent sojourn concerns were whether 10 days was long enough for any kind of meaningful experience (1991), giving up control of planning when one is used to doing it, having an appropriate amount of structure, and getting independent time.

> I will need different experiences. Will grant time/ opportunity to be by myself. I'll have a need to get away from other people and don't want everything planned (06A).

Concerns about the length of the sojourn impacted concerns about developing relationships within Mexico, concerns more typically given by those with previous in-depth experiences abroad.

> It's hard to develop a meaningful relationship with anyone or any location when you are there wallking through it instead of living with it ... In the future I would really like to have the opportunity to find an artist with whom I could live and work so that I could experience his or her experience and get the same paint that he or she gest on themselves, and eat the same breakfast. Then I would feel there would be a legitimate attitude experience that I fear I am not going to get this summer (03A).

Two of the women in the group voiced concerns about the group dynamics of the faculty group, hoping that the group would "mesh" well (07A), and not "Form our own little subcultures or get on each other's nerves" (05A). Two of the males, however noted that they found comfort in going with a group.

> (noting concern) If I was totally isolated as a naked individual. There is protection in a gaggle of professors huddled together in a strange land (04A).

No less than 50% of interviewees mentioned a concern about getting Montezuma's Revenge (especially in his homeland). All laughed or smiled when they said it, perhaps indicating a recognition of the stereotype. One individual prefaced his remarks with "I hate to perpetuate these American cliches, but --" (01A). Two of the individuals without previous experience abroad reported detailed plans to avert this by taking "Kaopectate. I've investigated this." (09A) and to "Start taking Pepto Bismol 10 days before" (10A). Other physical concerns included spicy food, safety of the water, little sleep, cleanliness, and privacy.

Safety issues mainly centered around protecting property, i.e., possible thefts of watches and wallets. Overall, participants did not seem concerned about their personal safety because "Mexico doesn't seem frightening" (05A). One individual spoke of feeling more vulnerable when abroad.

> Even in a place like Mexico -- how do you know if they say let me show you this or let me show you around? When I was in the military we met a guy who seemed to be very nice who offered to show us around. If we wanted to buy shoes we'll go to the shoe store -- I'll show you this place. And after about an hour and a half he told us, "you pay me some money." ... He thought that we were rich gringos and we told him "no", that we didn't ask for any of that. And then he grabbed my pen in the pocket and he said that he was going to take it as pay. So I grabbed it back from him, but he was just chiseling. That's the key question. How can you tell as an outsider if people are trying to be helpful to you or when they are trying to take advantage? ... Even in this society. It's mostly when you're a stranger perhaps (01A).

Concern was also expressed about fitting in with the host culture.

> I always have a concern that I will break some taboo of the culture that I am unfamiliar with ... You just kind of displace as little atmosphere as possible (12A).

<u>Summary</u>

Initial results suggest that participants' perceptions of the quality of previous experience abroad may be an important link to expectations. Data also indicate that many faculty see sub-cultural experiences within the U.S. as intercultural experiences. This perception may be impacted by gender.

There is some sense that participants saw a hierarchy or continuum of interculturalness, influenced by location and similarity/dissimilarity of cultures.

Most of the reasons given for participating in a sojourn reveal some degree of ethnocentrism. The most commonly anticipated impact identified was perceptual change. Expected family impacts were strongest for families with young children in the home.

In constructing images of the sojourn and of the Mexican culture, participants drew upon personal experiences they saw as similar, reports of others' experiences, and made logical extensions from the information they currently possessed. Some of the most common images of Mexico were that the culture is greatly varied, has a great deal of poverty, but has a dynamic spirit. Participants reported that they didn't want the sojourn to be "touristy", but wanted an opportunity to develop some meaningful relationships and to experience the culture emotionally. Some participants exhibited a tendency to identify some images as stereotypes, but reported them anyway.

POST-SOJOURN FINDINGS

Findings are presented for personal impact, views of Mexican culture, family impact, professional impact, and suggestions for future work. Data gathered on intercultural communication and effectiveness is not included in this report, but will be analyzed in a future study.

Personal Impact

In follow-up interviews, 100% of sojourn participants attributed some type of personal change to their participation. Changes reported were perceptual, attitudinal, and behavioral. Interview responses indicated strong changes, with some sojourners describing themselves as different people, needing to regain balance.

I don't think anyone could have gone and remained the same

person (08B).

And I think what we concluded too was that the impact of all these things that I was trying to describe is so tremendous that you can't get a handle on it. So first you want to cut out all materialism and you want to share everything that you have, but living in America this is not realistic, so you have to figure out ways and I think you also have to search out (09A), as participant who described the experience as "jarring".

I am a different person, because personally the reasons I went to Mexico were fulfilled. And so apart from the professional, the me before Mexico and after Mexico was different. I'm in equilibrium again. My house will always be open to a Mexican in any way. Just because I know, when I was there, they were always open to me and so I kind of have a bond now with the Mexicans (11B).

You don't really know what you're going to do with this until you've had the experience, then all of a sudden it colors the way you think and it colors the way you can make statements about it. (12B)

I'm much more depressed about the world's distribution of resources. I still have guilt feelings about having so much and the amount of toys my children have (14B).

I had no idea what poverty meant in the context of the country of Mexico and I'm really saddened and kind of overwhelmed by that (03B).

I think of how this has changed my life. I don't think I will ever be the same. In reading the paper, I noticed that in Chihuahua the PRI party lost the election (16B).

I'm more likely to seek out future experiences because of this (04B, 09B).

I have an envelope that I took from the mission there and each time when I pay bills, I send them a check. And even though it is money and you could be doing more than money, I know they need money (07B).

Participant's accounts demonstrate perspective taking of Mexican views of the U.S.A. and interpretation of events (such as the Gulf War), as well as U.S. views of Mexico that Mexicans find offensive.

The intellectuals kind of have this thing that we are too powerful and we kind of throw our weight around too much and that we always have a sinister motive. The head of the Economics Dept. at the University of Zacatecas contends in that the Persian Gulf War encouraged the U.S. to speed up its pressure to put more pressure on Mexico to speed up the free trade agreement. He even saw a link between the Persian Gulf War and U.S. pressure on Mexico to negotiate quickly a free trade agreement, because his contention

was of course that the free trade agreement is not only a free trade in goods, it's a free trade in capital. The capital gets to flow to Mexico and his contention was that we want oil, we want cheap oil (01B).

We used to say a Third World Country, but they don't like to be put into that classification. They're just about where we are, except they are a little bit farther behind in their development (02B).

Several participants indicated changes in political attitudes -- of increased skepticism of the role of the U.S. government in Mexican and foreign affairs. For some the attitude change was strong enough to motivate personal political involvement.

My attitudes have really changed. I think primarily politically. Of course we were given a lot of information from many perspectives ... And I guess primarily what has happened is that I am not so sure that American capitalism is a good influence around the world and I don't mean this just from Mexico now (03B).

There was a change of opinion on in Mexican policy that occurred in my thinking when I was down there (04B).

(speaking about an embassy official's actions) His response was a total United States government response that I have grown to hate. He stated exactly what the government policy was, and he was not going to be deviated from that one bit. He put the Mexicans down -- that they were dumb, ignorant, the politicians full of bribery, lacking in intellectual, political tact ... I feel a little bit leary of my own government now. I am almost to the point of wanting to start to write to my Congressman and write to my Senator and express my disfavor of spending momey in places where I think we have no business being in the first place (06B).

It convinced me that I need to be more politically active. I learned that there are a lot of political activities still going on in that it's worthwhile to get back into, particularly neighborhood movements, that women's right are not a dead issue, that theology is not necessarily dead either. Liberation theology gave me some new sense of life in theology itself (05B).

Spiritual changes were also noted. Many participants commented on their visits to Christian-based communities and the powerful model of caring and concern that was presented.

This one woman's face -- there were several faces that just are impressed in my memory. And I looked at her and I just saw this unbelievable love and kindness, sort of like you were in the presence of Christ. (Talking about how Christian-based communities help each other with needs) And they really practice what I think God intended us to practice (07B).

Spiritually there were some tremendous changes. I had a hard time describing it in a sharing session when we were still in Mexico because it was a very emotional thing. I think it was primarily because of the intensity of it and the immediacy of my discovery ... Now to how this affected me. After I saw the weaknesses of liberation theology I recognized the potential of Christian-based community. I had also experienced conditions or witnessed conditions of poverty that I had never witnessed before in my life. And the thing that bothered me so and became such a spiritual awakening for me, was that although I had all of this information and everyday I would offer my prayers, I wasn't praying for these people whose need was so obvious. And initially I received this very angrily. I became angry at myself that I had been in these conditions. I had been in these people's homes that were nothing more than just little shanties hung on the side of a cliff. And their homes stunk, they were in filth, but they were filled with love. And I had talked with these people and I had never thought to pray for them ... Since then I realized how important it is for me to do something. Now it is very easy for me to say that all I can do is pray, and with the passing of every day perhaps the only thing I can do in that day is offer my prayers, but I don't ever want to forget to pray for these people ... I want this to simply be the foundation on which I am now going to build continuing experiences (03B).

Views of Mexican Culture

Admiration for various facets of Mexican family life and culture was frequently expressed, with some participants expressing a wish to emulate certain aspects of it. "Corrections" of previous views held were also noted.

I think there are feelings about Mexican people I have that are envious or jealous that I wish that I or we as the United States would be more like. I think that Mexicans are more focused on enjoying the day and current relationships and vis-a-vis we who are always having our minds three years or five years to ten years down the road and always future oriented. I think that the Mexican people we saw are much more involved in current relationships and they don't worry about the future as much as our action today and what impact it will have in the future (08B).

It's more relaxed. More casual, more relationship oriented ... I think psychologically it's probably a lot better than the U.S. ... More of a community culture where people help each other out. Mexico is more like a big family than we are (01B).

I have a much different perception of the people than I had before because I had only known about the ones who sneak across the border, the ones I see on television and not understanding why these people are trying so desperately to get out of Mexico. I found out that the people are very industrious and hard working which is something I didn't think either (13B).

I came back with a lot more hope that I thought I would feel for the people, because I saw a real strength in the people and the way they were working together. And I think I was very impressed with

the women's organization with health issues and how they are working together, on violence issues, and how they are helping each other with ways to market their handmade products, with cooperatives. It's primarily with women and with Christian-based communities (07B).

I really have a positive view of Mexico and the Mexicans and I gain from that (11B).

Descriptions of Mexican culture were richer in post-sojourn interviews and included complexity, more qualifications for statements, and awareness of contradictions. Commonalities with the U.S. were noted, but also a recognition of differences and the necessity of attempting to understand those differences.

The Mexican Psyche -- combination of a deep inferiority complex, along with, paradoxically, a superiority complex. Seventy per cent of children experience some form of sexual harassment inside the home, contrasted to public cordiality and friendliness. I was made more deeply aware of how Mexico really is based on two cultures -- one ancient, the antiquity of the Indian culture and the sophistication of it and then of course how the European-Hispanic culture is layered upon it, and then how the two interact (04B).

Oh Golly! It's complex. It's a very complex mix of economics and social injustice, corruption, people working against the system, some of them winning, hard work. I was impressed by how hard people work, how long people work and the type of labor they're doing ... I don't really know how to describe that. That's something you have to take one part at a time and talk about it for an hour. It's too mind boggling.

So it's a wonderful climate and in the central part of Mexico is a beautiful country and then you see what the people are doing to it, with all this pollution. And on the other hand, the people have such a gift of hospitality and they're so frinedly, there are just all kinds of paradoxes there. I don't know how a person deals with all that. So there's a lot of disjointed kinds of things (10B).

Isn't it amazing? Because the artisans who are making beautiful things with their craft celebrating life are really from our perspective, having nothing to celebrate. It's just really overwhelming and amazing that they are able to sustain joy in living as they do. And then I think that is a good summary of what the people were about. In spite of the conditions, they were joyful in living. There's a vibrant society. The colors -- if you walk into a market in one of the cities -- is just a color explosion. It's just a reinitial overload of color. It is beyond any color that I could have ever imagined. It's even beyond looking at a pure palet of color before making a painting (03B).

I'd say that in all it is rich. The culture is rich. It has much more historical precedent than the United States culture ... and in some senses it is also restricting, especially as it relates to the function of women (08B).

When you say culture I think of people, those people are like any other people, they want to better themselves, they want their children to have more than they have and they're willing to work for it and they get angry when somebody or something or some country thwarts that (15B).

In a sense I think the things that are important to them are also important to us ... but their problems I think are greater than ours (09B).

I felt that things were very different and that things aren't the same here, human nature is the same, but circumstances are so different that I would be hesitant to say, "Yes I can understand what it's like." Yes I can understand the joy in the child's birthday party, but I guess I can't really understand what it's like to live that close to the edge of poverty ... I think there are somethings that we have in common, and that's one step actually, because there are people who feel they have nothing in common with these people who are of a different color or something like that, so the first step is to find out you do have things in common, but then I think you have to realize that there are still things that make you different and you can't assume, just like you can't assume that they can immediately adapt to your culture. You can't immediately adapt to their culture either. There always has to be an awareness going back and forth, like trying to speak the language and the mistakes you make when you get the vocabulary slightly wrong (05B).

I hadn't known that the Mexican people were so hospitable as they are -- so demonstrative of their love and appreciation for each other. And out of the experience I guess I really do have a greater sense of what global community might be. Because global community -- although we are all wanting I think to be very understanding and dependent and interdependent and helpful for each other, we are really very different. And sometimes those differences if they are not understood can really separate a people (03B).

As a result of the sojourn, participants indicated that they were more interested in Mexico, "riveted" to media reports about it, and frustrated that more coverage wasn't available. Some reported that they were seeking out new information, art, music, and books.

I read three books since I've been back about Cortez and this whole experience ... I guess one thing I got out of the Mexico experience is that it kind of opened my eyes to a different way of thinking ... I keep looking for articles ... I was just wondering where do you follow up with it? (13B)

Anytime anything about Mexico is on the news I find myself riveted to it (14B).

I'm just more attuned to it (Mexico). I'm interested. I'm reading **Newsweek**. You read everything that somes up, you know (12B).

Family Impact

Pre-departure interviews indicated participants' hopes for sharing their experience with their families. Post-sojourn interviews revealed success as well as frustration that family members couldn't fully share impacts. Some regretted that family members hadn't accompanied them.

> Well, my family is enthused. They are very excited and I think my wife is a little envious of my experience (03B, who also intended to send a sojourn summary to 15 or 20 different people.)
>
> I have shared a little bit with family but not too much. It's almost too complex to talk about in an off-hand manner (04B).
>
> I've shared with family through slides and souvenirs. I felt a little bit frustrated because they can't possibly feel the way I feel, but it's better than nothing (06B).

Professional Impact

All (100%) of participants reported current and/or anticipated impacts on their teaching. Some outcomes were broad-based, such as a need for multiculturalism in the curriculum, a general education language requirement, establishment of a student exchange program with Mexico, and increased attention to multiculturalism within the community.

> The curriculum has to be changed to reflect the new international environment (01B).
>
> My feelings about importances of foreign culture in the curriculum have intensified (02B).
>
> More than ever I feel we need a year language requirement (06B).
>
> I think for us not to require foreign language in our curriculum we are like having our heads buried in the sand (07B).
>
> We are thinking of setting up an exchange program in Mexico. And so we are working with that (11B).
>
> Take students to the experience because some of them are at a crucial time of making career decisions. Have their world view broadened (07B).
>
> Outreach across to other cultures is important, but I think that we should not neglect who sits here at our very doorstep in the Midway area, and I think we have a real responsibility there ... and I think that we can be doing a lot to bring in minorities and make people's lives better right in the community. I would like to think that Concordia is a college that cares but it cares for who is here and really live our mission more, for preparing God's creature of the

kind of quality life that they all should have (07B).

Sojourners also discussed course-specific applications, development of new courses, acquisitions of Hispanic materials, and "serendipitous" applications they had made. They reported seeing increased relationships and tie-ins with Mexico in subject matter.

> I would like to build a collection of contemporary Hispanic crafts as a part of our permanent art collection on campus. I'm interested in seeing at least one of our art history courses changed so that it becomes essentially a presentation of Arts of the Americas. I will use my knowledge when I talk about color and color theory (03B).
>
> I will certainly influence the ESL class because I have a lot more background on the Aztec poems that we taught and another poem that I want to teach that I got from my reading there. It made me think that this summer while I was teaching the IDS course that the course really should be a multicultural course ... also I kept thinking of all the things that could be done to make it a multicultural course (05B).
>
> (speaking about a list of multi-cultural childrens' books) In terms of actual numbers of books that I could glean from the Mexican folks, it was a dry well. As a matter of fact, they were asking me for things. But what it did was, because I got a chance to look at the culture, you can test out and evaluate the books that you have much better as a result of the experience ... it's already affecting the way I'm planning my courses for next year. I'll teach the conquest and exploration a little bit differently in Western civilization. I did a workshop this weekend and last week I was away 4 days as a presenter and I used some things in both of those presentations that I got from Mexico. One of the things that I attended that I may not have attended had I not had the experience of going was to hear a fellow by the name of Abraham Caseras who is Puerto Rican and works in Latin American rhythms for church music ... So I've already incorporated a lot of things that I could not have otherwise done probably. Even in chapel, I got together in a little rhythm band so we did a little bit of Hispanic kind of rhythms in some of the hymns that we sang. So every opportunity I've had to be put and about I've used that experience somewhere. These kinds of experiences almost kind of serendipitiously come up and you don't necessarily plan that (12B).
>
> Well, I think it gives me a better perspective in the free trade agreement, but sometimes I'm not sure what impact it will have until I do the day's lecture. And then I'll see something. Something might appear in the notes, will kind of click in about "Oh, this relates to Mexico." (01B)

Other applications included development of a course in Mexican history, using slides taken in geology and earth sicence -- talking about the people

when talking about the land, gathering resources for IDS-450 (a class with emphasis on myth and ritual), using examples of word uses, talking about Mexico in the history of sports, discussing the imapct of environment on the kinds of games played, having additional perspective on ethics as it relates to placing values on things in society, and being better able to help students process intercultural experiences.

Overall, sojourners strongly expressed desire and intention to use their experiences in teaching. Some viewed this sharing as a moral imperative.

> I talk to students about the woman we stayed with and the one who works with disabled children. She just wrote to me, a very strong letter, and she said that "you got this big vision, what do we have? What is in it for us? In the name of all the people you visited we want to ask you that. Your visit here was not free. We want you to go and tell your students what is happening. We want you to teach your business students the need to have just trading relations between nations. And praise is not enough. You each will have to earn your grain of sand too". A very strong letter (11B).

Suggestions for Future Work

Several participants suggested an emphasis on learning conversational Spanish, intensive language classes taken right before departure, and continued instruction while in the host country. The importance of pre-departure and post-sojourn reading was emphasized.

Evaluations of the Mexican program structure indicated the usefulness of gaining an overview of the culture first. Participants mentioned the "broad spectrum of contact with people with different specialties (08B), as well as the value of contradictory information and the necessity of a "variety of viewpoints" (05B). This provided a foundation for future efforts.

> It is the system and the combination of all that makes it work. We were exposed to issues of politics and society and so many different aspects of society, violence against women and children and rape and were exposed to various pieces of information on the church and the spiritual life of the nation, and I think that's one thing that makes it so important is that you are not just looking at a little portion of what that society is ... It was among the best learning experiences I have ever had in my life ... I think it is maybe the only true liberal arts experience I have

ever had in my life (03B).

The adult education model (observe-think-act) employed by the sojourn program was viewed as helpful for learning. Other factors mentioned were journal writing and reflection time, having experiences that built upon each other, and including people from a variety of academic disciplines.

> We found that the things we were talking about in the earlier days, were again being talked about later and so we were building a network of information which allowed us to learn quite a bit about some topics that were of great importance (02A).
>
> By listening to questions from people from a variety of disciplines I really learned more than I could ever have learned by myself (06B).

Time spent in people's homes, meeting with families, visits to Christian-based communities, and a walking tour in Mexico City with a neighborhood group were particularly valuable for sojourners. Many recounted stories about the openness and the love that people demonstrated.

Criticisms of the program structure included too much time sitting in a house listening to lectures, insufficient personal reflection and free time, too little flexibility, allowance for personal interests, and a perceived bias toward the "left end of the spectrum" (01B). The need for more extended experiences was noted.

Suggestions for facilitating post-sojourn follow-up were also made, with participants indicating a need for group and time support in order to make curricular changes.

> Importance of follow-up. If it's important to take people down there, then give them a follow-up grant of time to incorporate their experience (14B).
>
> As group we need to continue to meet after our experience to again relect upon what it was, but also to affect some changes on our own campus. I'm afraid that's not going to happen (06B).
>
> I think that we have had our lips moistened with the fragrance of the wine and just walked away. So what is going to happen to us now (16B)?

Summary

Participation in the sojourn stimulated self-reported personal change in 100% of faculty. Some sojourners indicated that changes were strong enough to disturb their equilibrium. Accounts given include a Mexican perspective of events. Political and spiritual attitude changes are noted. Admiration for aspects of Mexican culture is expressed, as well as correction of previous views. Descriptions of Mexican culture acknowledge complexity and contraditions. Participants indicate increased attention to Mexico and seeking out information about it. Sojourners acknowledge similarities between Mexico and the U.S., but also an appreciation of differences.

The personal changes sojourners experienced also impact the curriculum, with 100% of faculty reporting either current or anticipated impacts on their teaching. Changes noted ranged from broad curriculum wide outcomes to course-specific applications.

Helpful sojourn features included exposure on a personal level to a wide variety of people and viewpoints, as well as reflection upon experiences. The importance of post-sojourn follow-up was emphasized.

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APPENDIX A

Interview questions for the initial interview

Interview number _____

1. How do you define an experience as "intercultural"?

   Using that definition, what previous inter-cultural experiences have you had?

   -- If yes, use follow-ups for feelings about these experiences.

2. I'm interested in why you are participating in the sojourn this summer. Could you tell me why you decided to go?

   (probe) -- Do you have any specific goals you want to accomplish?

   (probe) -- What do you hope to learn?

3. Do you think this experience is going to have personal impact? Why or why not?

   -- Do you think it will affect your family? (Why or why not?)

   -- How do you think the experience will affect your teaching?

4. What do you think the experience in Mexico City and Cuernavaca will be like?

   You'll leave CSP and then _____? Images?

   -- What do you expect?

5. Can you tell me what you think the Mexican culture is like? Do you have any ideas about that?

6. What do you think is important in inter-cultural encounters/ interactions? You are having a conversation with someone who lives in Cuernavaca or Mexico City. What is important?

   -- How do you evaluate or judge whether an intercultural encounter is effective?

   -- Do you think some communication skills are more important as you converse with this person in Cuernavaca or Mexico City (in intercultural interactions)?

7. Do you have any concerns about the upcoming experience in Mexico?

8. Can you think of any ways you deal with changes? Do you adapt? If so, how?

9. If you were doing this interview and you were trying to "get at" expectations, what questions would you ask?

APPENDIX B

Interview questions for the follow-up interview.

Interview number _____

1. (If this was their first experience)
   How do you define an experience as "intercultural?

2. Did you accomplish your goals? Some? Why or why not?

   -- What did you learn?

3. What personal impact have you experienced, if any?

   Has the experience affected your family? If so, how?

   Do you think, the experience will affect your teaching? If so, how?

4. What was the experience in Mexico City and Cuernavaca like?

   Was it different from what you expected? If so, How?

5. From your experience, what was the Mexican culture like?

6. What do you think is important in inter-cultural encounters/ interactions?

   -- How did you evaluate or judge whether your intercultural encounter/interactions were effective?

   -- What communication skills were important?

7. How did you deal with changes? Did you adapt? If so, how?
   (Ask for example)

8. What factors contributed to your learning through this experience?

9. What recommendations would you make for future experiences of this type?

10. If you were doing this interview what questions would you ask?

APPENDIX C

Coding Sheet

Rater Summary

Participant	Ident.	In-depth?	Def. Sharing?	U. S.	Abroad
01A	X		X		X
02A				X	X
03A	X		X		X
04A			X	X	X
05A-F				X	X+1Wknd
06A				X	
07A-F	X		X	X	X
08A			X		X
09A-F				X	
10A				X	
11A	X		X	X	X
12A	X		X		X
13A	X(U.S.)		X	X	X
14A-F			X	X	X
15A				X	X
16A				X	X